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ABSTRACT

Inequities and injustices are not happenstance in America, but rather, exist as a way of life for many minority groups. All too often communication, understanding, and appreciation is lacking among diverse groups. It is suggested here that the need for education in intergroup relations is greatest in predominantly white communities and, moreover, in schools which have heretofore perpetuated intergroup conflict and inequalities. Schools are in a unique position to help young people develop a humanistic attitude toward others by re-educating teachers in white communities as a way of attacking the roots of racism. A model for inservice training in intergroup relations is presented as a strategy to provide educators with an understanding of the forces of racism, prejudice, and discrimination. Implementation of the inservice program consists of three major aspects which focus on cognition, affect, and behavior. The model can best be described as the normative-re-educative strategy that assumes man is rational and intelligent -- and that changes in norms involve changes in attitudes, values, skills in relationship to one another, and changes in one's thinking patterns stemming from new knowledge. Lastly, a research design is presented consisting of several control and experimental groups to evaluate the effectiveness of the inservice program. (SJM)

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OVERVIEW

Title III ESEA

Intergroup Relations Inservice Project

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Although Americans have traditionally paid homage to the ideals of brotherhood, freedom and equality, it has become increasingly apparent to a broad segment of society that these ideals have not been achieved. The mass media offers abundant evidence of inequities and injustices which persist among groups throughout the American society. The various forms of oppression which have characterized the experience of Black Americans have been extensively documented. Welfare rights organizations dramatize the problems of poor people and the inequities in the welfare system; Native Americans charge that treaties have been broken and land illegally confiscated; and the poverty and inhumane working conditions among migrant laborers have been increasingly publicized. Clearly, communication, understanding, and appreciation among the diverse groups in society have been seriously deficient.

In many ways schools have served to perpetuate intergroup conflict and inequities. In their traditional tendency to reflect the values and perceptions on the dominant white culture, educational institutions have failed to provide young people with an accurate view of the various groups in society and the nature of relationships among those groups (Task Force on Human Rights, 1968, 29). Most educators have had little opportunity to learn about the history and culture of groups outside their own and, consequently, are ill-equipped to teach the multi-ethnic nature of society. Often, white educators are unable to work effectively with children who do not share their same cultural background nor conform to their standards and values. This inability to relate to children who are "different"--whether due to lack of knowledge and experience or to negative feelings and attitudes--is a major barrier to the achievement of equal educational opportunities. If schools are to help young people participate in a new and healthier level of mutual understanding and respect among all groups in society, a dramatic change in the preparation of educators is essential.

Perhaps the need for education in intergroup relations is greatest in predominantly white communities where most teachers, textbook writers, curriculum developers and college professors receive their public school education.

In a study of such a community by a research team from Columbia University it was found that group prejudices appeared early and were deeply rooted in the minds of these children who had little opportunity to learn about human diversity.

Like their elders, many children talked a tolerance they did not feel...Many said things like "I wouldn't care if a person were white or black, I'd play with him if I liked him." But on further probing, it became evident that this supposed tolerance was only skin-deep; when the same children were given any test which involved just such a choice, they almost invariably shied from choosing the Negro...

Many stereotypes about race and religion cropped up even among the youngest children. Six- and seven- year olds, for instance, pictured Negroes as poor, threatening or inferior (Miel, 1967, 13).

When such attitudes are carried into adulthood, they not only serve to perpetuate the present inequities of American society, but they seriously handicap their owner as well.

The Task Force on Human Rights of the National Education Association found that throughout the country white children know little of other cultural groups beyond stereotypes, which are often of a very negative kind. In studying the development of stereotypes in southern white children in grades four through eleven, Blake and Dennis (1943) found that the children at all levels were strongly anti-black; those in the lower grades, however, attributed only negative traits (e.g., lazy, loud-mouthed, ignorant) to the blacks, whereas the upper-grade children attributed some favorable traits (e.g., good athlete, religious, cheerful) to him as well as many unfavorable ones.

Educators must fully realize that the major problems and issues which divide and threaten to further divide segments of our society hinge around conflicts between individuals and groups in the priorities held or placed on certain values and human-civil rights. For example, it has been possible in this country for millions of persons belonging to minority groups to be denied justice, due process, equal opportunity in education, housing, and employment and other human and civil rights

simply because a majority of other people in various places and states were unwilling to concede that they had worth and dignity as individual persons.

A tragic result of this educational deficiency is the inculcation of an unfounded sense of exclusiveness and superiority among relatively secure, white Americans, and an equally unfounded sense of inferiority and irrelevance among children of minority groups. The process by which children acquire these distorted perceptions of themselves and others is one of the more subtle but pervasive sources of racism and class prejudice in society.

Schools are in a unique position to help young people develop a humanistic attitude toward others. Realizing that racism has not been a guiding thread in interpreting the American experience, educational institutions should establish learning situations in which educators and students have the opportunity to analyze social issues and problems as they relate to the exercise of human rights and dignity.

Thus, it is clear that changing attitudes of whites toward minority groups in the United States is one of the most significant social psychological problems in the American society today. To be more explicit, it is necessary for white Americans to analyze how they have historically and systematically maintained a system of oppression, i. e. overwhelming control - politically, economically, socially, and educationally. The underlying standard of the "rightness of whiteness" is the fundamental issue that must be addressed by whites, particularly educators, in order to help white Americans to become liberated from their own oppression.

Therefore, identifying the re-education of educators in predominantly white communities as one avenue of attacking the roots of racism in our society, the following model for inservice training in intergroup relations will provide educators with an understanding of the forces of racism, prejudice and discrimination in American life and the impact of these forces on the experiences of the White majority and minority groups--particularly Black Americans, Native Americans, Spanish-speaking Americans and poor Americans; and will attempt to eradicate the racism that is

being perpetuated by both the individual educator's behavior and the institutional practices of school systems. As behavior reflects belief and values systems, a major part of this model is the re-education of the white majority for an acceptance of pluralism and the diversity of a changing normative structure. Planned change is necessary.

A central assumption in the development of this planned program is that the public schools are not adequately preparing young people for responsible citizenship in a pluralistic society, largely because educators are ill-equipped to teach about the ethnic and cultural diversity in American life.

Therefore, this program will focus on educators understanding how their own perceptions of and attitudes about family, class, ethnic and racial differences affects the learning process, and ultimately the structure and substance of our educational institutions.

Thus, the following are the major objectives of this inservice model for planned change:

1. Educators will begin to comprehend the realities of social stratification in our society and begin to evaluate its effects on their own behavior.
2. Educators will begin to comprehend the realities of economic deprivation in our society by analyzing the phenomenon of economic deprivation from their perspective as educators and as individuals.
3. Educators will begin to comprehend the cultural diversity within and among various ethnic groups as well as the ways in which these various groups have or have not assimilated into American society.
4. Educators will begin to identify their own stereotypes about ethnic groups and the impact these attitudes have had on them as individuals and as educators.
5. Educators will begin to evaluate the ways in which racism, discrimination and prejudice are perpetuated throughout American society.

6. Educators will begin to evaluate their perceptions of and expectations for student's academic performance based on their group membership and family structure.
7. Educators will begin to evaluate the effects of social class and ethnicity on intellectual functioning, learning processes and personality development.
8. Educators will begin to value the use of various structural models most conducive to a positive learning environment for the individual students in their classroom.
9. Educators will begin to comprehend contrasting models of educational structures and their effect on the total learning environment.

Implementation

The inservice program will consist of three major aspects, focusing on cognition, affect and behavior.

The cognitive aspect will focus upon providing educators with information pertinent to normative change within eight defined areas. Namely: Social stratification, economic deprivation, culture and culture contact, race and racism, family organization, effects of social class and ethnicity on intellectual functioning, classroom functioning, and educational organizational patterns.

A short overview of the recent research in each of these eight areas will be written and serve as the minimum reading material for the program. This, along with selected readings from recent books and publications, will provide the basis of new information for the educators re-education.

The affective aspect will consist of trigger films 8-10 minutes in length, produced especially for this program, and applicable to each of the eight areas mentioned above. Each trigger film will be designed to evoke feelings and reactions of the participants. Following the viewing of each trigger film, trained discussion leaders will involve educators in a discussion related to the concepts presented in the film and their responses to stem questions especially developed for each film.

Following the discussion of each trigger film, educators will be presented with various exercises and activities, pertaining to the particular topical area under discussion, that may be used in total or modified for use in the individual educator's classroom. Thus the activities will be interdisciplinary in their approach on a K-12 basis. To ensure the educator's understanding of the processes involved and the applicability of the activities for use in the classroom, the educators will engage in one of the activities as a group.

The week following the presentation of a topical area, educators will engage their students in the activities suggested by the discussion and application leaders or modifications of these activities. These activities will focus upon the topical area being examined by the educators. Thus, assuming the internalization of new knowledge presented through content materials, trigger films and discussion of concepts presented therein, application exercises and activities engaged in as a group, will lead to a change in the educators behavior as reflected in his/her actions in the classroom as well as the total school environment.

Following the development of the total program (content materials, trigger films, discussion exercises, and application activities), a workshop will be held for leaders possessing expertise in group dynamics and the program staff who assisted in the development of the materials mentioned above. The purpose of the workshop will be to familiarize the discussion and application leaders with all aspects of the program materials, to clarify goals and objectives, to coordinate their contributions, and to define procedural methods to be used in implementing the program. Discussion and application leaders will work as a team with groups of 15 to 20 educators.

The program will be piloted during the fall semester in one elementary and one middle school to be followed the second semester in one high school. At the end of each semester the materials used throughout the program will be evaluated by the educators and the program staff and revised for subsequence use.

Strategy Underlying Inservice Model

The basic approach to this inservice model for planned change is the conscious utilization and application of cognition and affect as an instrument for modifying individual and institutional practices.

Although many strategies for bringing about a planned change have been noted, this inservice model can best be described as the normative-re-educative strategy as defined by Bennis, Benne, and Chin in The Planning of Change. They have noted three approaches: 1) "empirical-rational," 2) "power-coercive," and 3) "normative-re-educative." The rational-empirical strategy is based on the fundamental assumption that man is rational and will follow his rational self-interest once this has been revealed to him. The second possible strategy, power-coercive, is based on the application of power in some form, political or otherwise. Basically, it is the compliance of those with less power following the plans, direction and/or leadership of those with greater power. The third approach is the normative-re-educative strategy. Here the assumption is that man is rational and intelligence - but that changes in norms (what is "right" and "ought to be") involve changes in attitudes, values, skills in relationship with one another, as well as changes in one's thinking patterns stemming from new knowledge or information. In other words -

There must be some agreement about the values that define "right" and "ought to be" and the norms that detail appropriate behavior needed to sustain values (Roberts, 1970, 236).

For example, when any attempt to change an existing school structure, i.e., administrative staff interaction, curriculum content, patterns of student-teacher relationships, or student-student relationships is made, the change involves altering human behavior.

The problem of dealing with the resistance, anxieties, threats to morale, conflicts, disrupted interpersonal communications, et cetera, become prospective changes in patterns of practice which are evoked in the people affected by the change. Knowledge of human behavior, individual and social, must be experienced,

understood, and accepted by educators before they can effectively use this knowledge with their students in the classroom. As Lewin pointed out, man must participate in his own re-education if he is to be re-educated at all. And re-education is a normative change as well as a cognitive and perceptual change (Bennis, 1969, 43-44).

Thus, concerned with changing the normative structure of a racist society -- the white majority in America, it is the normative-re-educative strategy that attempt be used a basic model in implementing intergroup relations inservice training for educators in Madison, Wisconsin.

Variables

1. Degree of openness and closedness as measured by the short form of the Dogmatism Scale (Schulze, 1962).
2. Overall effect of the inservice program as measured by:
 - a. An objective analysis of global cognitive pre-post test scores
 - b. Educators subjective analysis of their own objective scores obtained on the global cognitive pre-post test.
3. Objective analysis of scores of each pre-post test designed for the eight content areas.
4. Position of participant in the educational setting -
(administrator, teachers, teacher's aide, clerical)

Research Design

External Control Group

In order to evaluate the effectiveness of the inservice program designed for educators in the Madison School System, control groups will be delineated that will not be subjected to the inservice program which the educators in the Madison system experience.

There will be three control groups. Control Group A will receive only the pre-test, controlling for the effects of the inservice program and of instrumentation. Control Group B will receive only the post-test, again controlling for the effects of the program and excluding the influence of the possibility of an instrumentation effect from the pre-test. Control Group C will receive the pre and post-tests, controlling only for the effects of the program. These three control groups will make it possible to analyze whether any change found in the pre and post-test in the Madison group is attributable to the inservice program to which the educators are subjected.

Internal Experimental and Systemic Groups

The population to be studied within Madison are educators in the Madison Public Schools. In the fall of 1972, Experimental Group I and Experimental Group II will be exposed to the inservice program. The first group will be composed of all educators in one elementary school, grades K-5 and the second group will consist of educators in one middle school, grades 6-8. In the spring of 1973, Experimental Group III will be exposed to the program. It will be formed by the inclusion of all educators in one secondary school, grades, 9-12. When possible and feasible, the secretarial staff and teachers aides will be included in the inservice program in all three of the experimental and control groups.

On the basis of comparison between experimental groups on each of these three levels and in comparison to Control Groups A, B, and C, it can be established whether the inservice program is affecting any change within the experimental

Madison group and whether that change is to be found in one particular level as opposed to another within the school system in Madison.

Comparison Among Groups

Essentially the following comparisons will be established: first, comparisons within the control group will be made to see if there are any differences between those educators who took the pre-test only by level, elementary, middle or high school and those who received only the post-tests. Here it is assumed that those who receive the pre and post-test will not look differently in terms of any kind of changes from those who are tested in pre-only or post-only conditions. A further assumption is that the Madison educators who have been exposed to the inservice program will show evidence of change when compared with pre and post-test control groups.

Next, the control group will be compared with the three experimental groups to determine whether any changes can be attributed to the program itself, rather than to the exposure to instrumentation. The assumption here is that there will be no major differences between those control groups receiving the pre-test only, the post-test only and those receiving both pre and post-tests.

Finally, comparisons will be made between experimental groups within the Madison system by level to determine the differences that might occur in terms of the amount of change by elementary, middle and high school educators.

Internal Comparisons Among Instruments

The next set of comparisons will be of various instruments used throughout the inservice program. First, a global cognitive pre and post-test, designed to measure new knowledge or information gained, will be compared to see if there are any changes between the experimental groups and the control groups. The sub-tests designed for each of the eight content areas will also be compared to see the extent to which change occurred in any one of the eight content areas more than in another.

Two global pre-post tests will be administered. The first will be a standardized test designed to measure the degree of openness and closedness of the individual educator. A second global pre-post test will be designed to measure the degree of new knowledge or information gained by exposure to the inservice program. The global pre-post cognitive instrument may also be subjectively analyzed by asking the educators, themselves, to analyze the causation of change or lack of change between the objective scores obtained at the beginning and at the end of the inservice program.

So, essentially, two kinds of global tests will be used. First, one that deals with objective instrumentation derived from existing research that would give a global measure of openness and closedness; and second, a test developed particularly for the program that is related primarily to the cognitive, affective and behavioral changes expected within the educators as a direct result of the inservice program.

At the beginning and end of the inservice program, and at the conclusion of the presentation of each of the content areas, it will be necessary to administer objective and subjective sub-tests to establish whether people think differently, have new knowledge, whether they feel differently, have different attitudes, and whether they behave differently. To whatever extent possible, all measurement will be an integral part of the learning process.

PROGRAM OUTLINE OF CONTENT

1. **Social Stratification and Conflict**
 - a. The Ostrich and the Sand:
Social class and American equality.
 - b. Any Child Can be President:
The presumed mobility of Americans.
 - c. The Middle-Class Model of Mr. John Doe:
Class conflict, curriculum and classroom.
 - d. Stigmatizing the Poor:
Educational procedures damaging the lower-income child.
2. **Culture and Cultural Contact**
 - a. Who Melted in the American Pot?:
Ethnic groups in the United States; a historical sketch of migrants to America.
 - b. Who Were Never Allowed in This Pot?:
Disenfranchised groups in the United States; a history of and description of Black, Native Americans and Chicano group communities.
 - c. Dropped into Oblivion:
Curriculum and ethnic minorities: Idealization of "the tired and the poor" obliteration of Blacks, Native Americans and Chicanos -- the forgotten ones.
3. **Economic Deprivation**
 - a. The Poor Remain Poor:
The current situation and the perpetuation of poverty.
 - b. How It Feels to be Poor:
Feeling from the "other side of the track."
 - c. The Culture of Poverty:
vs. the absence of material goods.
 - d. Do the Poor Want to be Middle Class?:
Tampering with values of others.
4. **Race and Racism**
 - a. The Myth of Race:
Scientific and non-scientific explanations of racial groups.
 - b. White Supremacy: the Tragic Fallacy:
Kerner Commission Report on White Racism

- c. Violence and Victims:
Minority groups as scapegoats.
 - d. The Subtle Putdown:
Institutionalizing racism
 - e. Prejudice and Children
5. **Effects of Ethnic and Class Membership on Emotional and Intellectual Functioning**
- a. Define the I through the We:
Culture, social class, and the formations of personality.
 - b. Detecting or Creating Abnormality:
The control of the culturally different child.
 - c. Genetics or Injustice:
The efforts of environment on intelligence.
 - d. The Testing Hoax:
On the subjectivity of objective tests.
 - e. The Language of Education:
The shift from concrete to abstract thought.
 - f. To Be or Not to Be:
Academic motivation in relations to social class ethnicity.
 - g. The Quest for Identity:
The irrelevance of curriculum for self-concepts of culturally diverse children.
6. **Families and Education**
- a. My Family and Me:
Cultural variations in family.
 - b. From Broken Homes:
Stereotypes about maternal and paternal deprivation.
 - c. It's Because of the Family:
Childrearing practices.
 - d. Families Unrelated to Schools:
The ideal vs. the reality
7. **Classroom Functioning**
- a. Teachers as Leaders:
Fostering cooperation; discipline- external or internal
 - b. The Class as a Small Group:
Structure and goals.

8. Educational Organizational Patterns

- a. The Assembly line Process:
The application of bureaucratic and industrial models.
- b. The Lock-step System:
Standardization and inflexibility in educating children.
- c. The Community and the School:
Integration and neighborhood control.
- d. New Directions:
Experimental schools.